

THE ORDER FOR
HOLY SATURDAY

WHEN

THE RESTORED PASCHAL VIGIL
IS OBSERVED
IN THE NIGHT TIME

SECOND (REVISED) EDITION

LONDON
W. KNOTT & SON LIMITED,
8-16 CORONET STREET, N.1
1953

Price Two Shillings

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HOLY SATURDAY

Double of 1st Class

THE DIVINE OFFICE

MATTINS and LAUDS in choir are not anticipated the evening before, but are said in the morning at a suitable hour, as in the Breviary, except the following:

In Lauds, after the antiphon Christ became obedient, Our Father is said in silence throughout. Then, Psalm 51 Miserere being omitted, immediately there is added the Collect:

GRANT, we beseech thee, almighty God: that we who with devout expectation await the resurrection of thy Son; may likewise attain to the glory of his resurrection. *And it is ended in silence: Through the same.*

2. *THE LESSER HOURS are said, at a suitable hour, as on Maundy Thursday, but, the psalms being ended, after the antiphon Christ became obedient, Our Father is said in silence throughout. Then, Psalm 51 Miserere being omitted, the Collect is added, as above at Lauds.*

3. *VESPERS are said after mid-day, at a suitable hour, as on Maundy Thursday in the Breviary, except the following:*

Antiphon 1: To-day I am exceedingly afflicted, but tomorrow I shall loose my chains.

Antiphon to Magnificat: The chief priests and pharisees made the sepulchre sure, sealing the stone, and setting a watch.

The antiphon to Magnificat having been repeated, and the antiphon Christ became, Our Father, and Psalm 51 Miserere being omitted, the Collect is said as above in Lauds. And so Vespers are ended.

4. *COMPLINE is omitted on this night.*

5. *MATTINS of Easter Sunday is omitted, and LAUDS is sung in the Mass of the Vigil, as noted on p. 35, since the solemn celebration of the restored paschal Vigil takes the place of the night office.*

6. *On the VIGIL of PENTECOST, in churches where the restored paschal vigil has been observed, the prophecies, blessing of the Font and litanies may be omitted, and the chief Mass begun with the Introit When I shall be sanctified, as set forth in the Missal for private Masses.*

N.B. This Order may only be used when the Ceremonies are performed at night. In places where they are held on Saturday morning, all must be done exactly as is prescribed in the Missal, and the whole Divine Office, including Mattins and Lauds of Easter Sunday, recited publicly or privately, as in the Breviary.

THE PASCHAL VIGIL

STATION AT ST. JOHN LATERAN.

THE BLESSING OF THE NEW FIRE

1. *At a suitable hour, namely such as will permit the Solemn Mass of the Paschal Vigil to begin about midnight*, the altars are covered with linen cloths, but the candles remain extinguished till the beginning of Mass. Meanwhile fire is struck from flint outside the church, and from it coals are kindled.*

2. *The priest is vested in amice, alb, girdle, stole and violet cope, or remains without the chasuble.*

3. *The ministers [or servers] standing by with the cross, blessed water and incense, either before the door, or in the entry of the church, or within it, namely where the people can better follow the sacred rite, the priest blesses the new fire, saying:*

Y. The Lord be with you.

On one note

R. And with thy spirit.

Let us pray.

COLLECT.

O GOD, who through thy Son, the true cornerstone, hast bestowed the fire of thy brightness on the faithful: sanctify this new fire, now struck from the flint-stone, to be profitable to our service: and grant unto us that by this paschal feast we may be so inflamed with heavenly desires; that we may with pure hearts attain unto the feast of thy eternal brightness. Through the same Christ our Lord. *R.* Amen.

Then he sprinkles the fire thrice, saying nothing.

* If the Ordinary, for grave and public reasons, so permit, the hour may be earlier, but not before 8 p.m.

N.B. Directions in brackets or footnotes refer to the simple celebration of the sacred Vigil by the priest without sacred ministers.

4. *An acolyte takes some of the blessed coals, and sets them in the thurible; and the priest puts incense from the boat into the thurible, blessing it in the usual manner, and thrice censes the fire.*

OF THE BLESSING OF THE PASCHAL CANDLE

5. *The new fire having been blessed, an acolyte bears the paschal candle into the midst, before the priest, who with a knife, between the outermost points prepared for the inserting of the grains of incense, cuts a cross. Then he makes above it the greek letter Alpha, and beneath it the letter Omega, and between the arms of the cross four numbers expressing the current year, saying meanwhile:*

(1) Christ yesterday and today (*he cuts the vertical line*)

(2) The Beginning and the End (*he cuts the transverse line*)

(3) Alpha (*he cuts above the vertical line the letter A*)

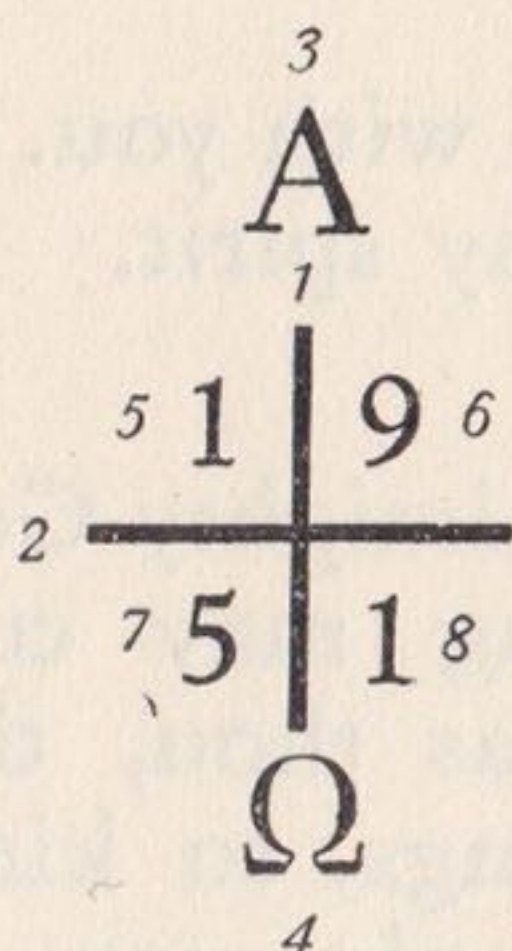
(4) and Oméga (*he cuts beneath the vertical line the letter Ω*);

(5) His are the times (*he cuts the first number of the current year in the left upper angle of the cross*)

(6) and ages (*he cuts the second number of the current year in the right upper angle of the cross*);

(7) To him be glory and dominion (*he cuts the third number of the current year in the left lower angle of the cross*)

(8) through all the ages of eternity. Amen. (*He cuts the fourth number of the current year in the right lower angle of the cross*).



6. *The cutting of the cross and other signs being done, the deacon* presents to the priest the grains of incense, which, if they are not blessed, the celebrant sprinkles thrice and censes thrice, saying nothing. Then he fixes the five grains of incense in the places prepared for the purpose, meanwhile saying:*

- (1) Through his holy and glorious
- (2) wounds
- (3) may Christ the Lord
- (4) guard
- (5) and preserve us. Amen.

1

4 2 5

3

7. *Then the deacon [or a server] hands to the priest a small candle, kindled from the new fire, with which he lights the candle, saying:*

* Or one of the servers.

May the light of Christ gloriously rising
Scatter the darkness of heart and mind.

8. *Then the priest blesses the lighted candle, saying:*

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

COLLECT.

WE beseech thee, almighty God, that the abundance of thy blessing may come down upon this lighted candle; and as thou, thyself unseen, art the regenerator of all things, so kindle the brightness of this night; that not only may our sacrifice, which is offered on this night, shine with the secret mingling of thy light; but that in all places wheresoever aught shall be carried from this mystery here sanctified, the wickedness of the crafts of the devil may be driven forth, and the power of thy majesty ever be present. Through Christ our Lord. Amen.

9. *Meanwhile all the lights of the church are extinguished, that they may be kindled later from the blessed fire.*

OF THE SOLEMN PROCESSION AND THE PASCHAL PRAECONIUM

10. *Then the deacon,* vested in a stole and dalmatic of white colour, takes the lighted paschal candle, and the procession is arranged: the thurifer goes first, the subdeacon follows with the cross, the deacon with the lighted candle, immediately after him the celebrant, then the clergy in order and the people.*

11. *When the deacon* has entered the church, he raises the blessed candle, and standing erect, sings alone:*

The light of Christ,

P. 1.

* Or, if there be no deacon, the celebrant himself, who vests in like manner. A server carries the cross.

to which all the others, genuflecting towards the blessed candle, answer:

R̃. Thanks be to God.

Then the priest lights his own candle from the blessed candle. [Or a server does so for him.]

The deacon, proceeding to the middle of the church, sings there in a higher tone: The light of Christ, to which all, as above, genuflecting, answer: Thanks be to God. And the candles of the clergy are lighted from the blessed candle.*

The third time, proceeding before the altar, in the midst of the choir, he sings in a still higher tone: The light of Christ, to which for the third time all, as above, genuflecting, answer: Thanks be to God.

And the candles of the people, and the lights of the church are kindled from the blessed candle.

12. Then the priest goes to his place in choir, on the epistle side; the subdeacon [or server] with the cross stands on the gospel side; the clergy occupy their places in the stalls.

The deacon† sets down the paschal candle in the midst of the choir, on a small stand, and, taking the book, asks a blessing from the celebrant, as is done at the gospel, the priest saying:

The Lord be in thy heart, and on thy lips: that thou mayest worthily and fitly proclaim his paschal praise: In the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

13. He then goes to the lectern, which is covered with a white hanging, and sets the book upon it, and

** Or the priest himself.*

† Or the priest himself does so, and goes to the credence: then, taking the book from the credence, he says at the foot of the altar: Bid, Lord, a blessing.—The Lord be in my heart, and on my lips: that I may worthily and fitly proclaim his paschal praise. Amen.

censes it; then going around the paschal candle, he censes it also.

Then, all rising, and standing, as at the gospel, and holding their candles lighted, the deacon sings the paschal praeconium, having the paschal candle before him, the altar on his right, the nave of the church on his left.*

PRAECONIUM PASCHALE.

NOW let the Angelic host of heaven rejoice: let the divine mysteries rejoice: and for the victory of the mighty King let the trumpet of salvation sound forth. Let the earth also be glad, illumined by the rays of this great brightness: and enlightened by the splendour of the eternal King, let her know that she hath put away the darkness of the whole world. Let our mother the Church also rejoice, adorned with the brightness of so great a light: and let this temple resound with the triumphant voices of the people. Wherefore, dearly beloved brethren, who are here present in the wondrous clearness of this holy light, join with me, I beseech you, in calling upon the mercy of almighty God. That he who hath been pleased, for no merit of mine, to admit me into the number of his Levites: may pour on me the brightness of his light, and make me meet to proclaim the praises of this candle. Through Jesus Christ his Son our Lord: Who liveth and reigneth with him in the unity of the Holy Ghost, God. Throughout all ages, world without end. *R.* Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.

R. It is meet and right so to do.

* Or the priest himself.

It is very meet and right that we should, with the whole affection of our heart and mind, and with the service of our lips, give praise unto the invisible God, the Father almighty, and unto his only begotten Son, Jesus Christ our Lord. Who paid for us to the eternal Father the debt of Adam's transgression: and with his dear blood wiped away the reproach of our former offences. For this is the paschal feast wherein the very Lamb is slain, by whose blood the door-posts of the faithful are made holy. This is the night, wherein of old thou didst lead forth our fathers, the children of Israel, out of Egypt, and didst make them to pass as on dry land through the Red Sea. Yea this is the night, that with the brightness of the pillar hath purged away the darkness of iniquity. This is the night, which throughout the whole world today doth separate them that believe in Christ from the wickedness of the age and from the darkness of transgressions, reneweth them unto grace, restoreth them to holiness. This is the night wherein, breaking the chains of death, Christ ascendeth from hell in triumph. For nought indeed had it profited us to be born, if it had not profited us to be redeemed. O how wonderful the condescension of thy loving kindness! O how inestimable the goodness of thy love: who to redeem a slave didst deliver up thy Son! O truly necessary sin of Adam, which by the death of Christ was done away! O happy fault, which was counted worthy to have such and so great a Redeemer! O night truly blessed, which alone was worthy to know the time and the hour wherein Christ rose again from hell! This is the night whereof it is written: And the night is as clear as the day: And, then shall my night be turned into day. The sanctifying power therefore of this night putteth to flight the deeds of wickedness, washeth away sins: restoreth innocence to the fallen, and joy to them that mourn: casteth out enmities, prepareth concord, and boweth down principalities. There-

fore in this night of grace accept, O holy Father, the evening sacrifice of this burning light: which, by the hands of thy ministers, holy Church doth lay before thee, in the solemn offering of this candle, made from the work of bees. But we already know the excellency of this pillar, which for the honour of God the sparkling fire doth kindle. Which, though it be divided into parts, suffereth not loss by the borrowing of its light. For it is fed by melting wax, which the bee the mother hath wrought into the substance of this precious candle.

O night truly blessed, which did spoil the Egyptians, and made rich the Hebrews! O night, wherein heavenly things are joined unto earthly, things human unto things divine. We therefore pray thee, O Lord: that this candle, consecrated to the honour of thy name, may continue without ceasing to vanquish the darkness of this night. That, being accepted for a savour of sweetness, it may be mingled with the lights of heaven. May the morning star find it burning. That morning star, I say, which knoweth not his going down. That star, which, rising again from hell, steadfastly giveth light to all mankind. We therefore pray thee, O Lord: that thou wouldest vouchsafe to rule, govern and preserve with thy continual protection us thy servants, the whole clergy and thy most faithful people: together with our most blessed Father N. and our Bishop N., granting us peaceful times in this our paschal joy. Look also on those who rule us in power, and by the ineffable gift of thy goodness and mercy, direct their thoughts to justice and peace, that from the busy toils of earth they may attain unto the heavenly country with all thy people. Through the same Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the Holy Ghost God: throughout all ages, world without end. R̄. Amen.

The clergy, servers and people extinguish their candles.

OF THE LESSONS

14. *After the paschal praeconium, the deacon, laying aside his white vestments, puts on violet, and goes to the celebrant.*

[The priest puts on violet stole and cope.]

15. *Then the lessons are read, without title, and at the end the response Thanks be to God is not made. They are read by a lector,* in the midst of the choir, before the blessed candle, so standing as to have the Altar on his right and the nave of the church on his left. The celebrant and ministers, clergy and people, sit and listen.*

16. *At the end of the lesson, or after the canticle, the collects are said, in this manner: all rise, the priest says Let us pray, the deacon† Let us bow the knee, and all, kneeling, [the priest included,] pray for some time in silence; the deacon† having said Arise, all rise, and the priest says the collect.*

17. *The four lessons following are read with their canticles and collects.*

THE FIRST LESSON.

Gen. 1, 1-31, and 2, 1-2.

IN the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the the face of the waters. And God said: Let there be light. And there was light. And

* If there be no lectors, the priest himself in violet stole and cope reads the Lessons and Collects at the Lectern, so standing as noted above; then, (unless there be Cantors) he sings (or says) the first part of the Litanies, kneeling on the lowest step of the Altar.

† Or the priest himself.

God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day. And God said: Let there be a firmament in the midst of the waters: and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven: and the evening and the morning were the second day. And God said: Let the waters under the heaven be gathered together unto one place: and let the dry land appear. And it was so. And God called the dry land Earth: and the gathering together of the waters called he Seas. And God saw that it was good. And God said: Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth. And it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth. And it was so. And God made two great lights: the greater light to rule the day: and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. And the evening and the morning were the fourth day. And God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the

earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. And God saw that it was good. And God blessed them, saying: Be fruitful, and multiply, and fill the waters in the seas: and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature after his kind: cattle, and creeping thing, and beast of the earth after his kind. And it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind. And God saw that it was good, and God said: Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image: in the image of God created he him, male and female created he them. And God blessed them, and God said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat. And it was so. And God saw everything that he had made: and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his

work which he had made: and he rested on the seventh day from all his work which he had made.

Let us pray.

℣. Let us bow the knee. ℞. Arise.

COLLECT.

O GOD, who didst wonderfully create man, and hast more wonderfully redeemed him: grant us, we beseech thee, such strength of mind to withstand the enticements of sin; that we may be found worthy to attain to everlasting joys. Through.

THE SECOND LESSON.

Exod. 14, 24-31, and 15, 1.

IN those days: It came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians: and took off their chariot wheels, that they drave them heavily. So that the Egyptians said: Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses: Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked upon

dry land in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left: thus the Lord saved Israel that day out of the hand of the Egyptians. And Israel saw the Egyptians dead upon the sea shore, and Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses. Then sang Moses and the children of Israel this song unto the Lord, and spake saying:

CANTICLE. *Exod. 15, 1 and 2.* We will sing unto the Lord: for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea: the Lord is my strength and song, and he is become my salvation. *Y.* He is my God, and I will praise him: my father's God, and I will exalt him. *Y.* The Lord is a man of war: the Lord is his name.

Let us pray.

Y. Let us bow the knee. *R.* Arise.

COLLECT.

O GOD, whose miracles of old we perceive to shine forth even in our times: who by the water of regeneration' dost now work for the salvation of the nations, as thou didst deliver one people from the pursuit of the Egyptians by the power of thy right hand: vouchsafe; that the fulness of the whole world may be numbered among the sons of Abraham and made partakers of the dignity of Israel. Through.

THE THIRD LESSON.

Is. 4, 2-6.

IN that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped

of Israel. And it shall come to pass: That he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

CANTICLE. *Is. 5, 1 and 2.* My well-beloved hath a vineyard in a very fruitful hill. *Y.* And he fenced it, and gathered out the stones thereof: and planted it with the choicest vine, and built a tower in the midst of it. *Y.* And also made a wine-press therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray.

Y. Let us bow the knee. *R.* Arise.

COLLECT.

O GOD, who by the mouth of thy holy prophets hast manifested thyself in all the children of thy Church, to be in all places of thy dominion the sower of good seed and the husbandman of thine elect branches: grant unto thy peoples, who are named thy vineyard and thy harvest field; that being purged from the filthiness of thorns and briars, they may be made to bring forth worthy fruit in abundance. Through.

THE FOURTH LESSON.

Deut. 31, 22-30.

IN those days: Moses wrote this song, and taught it to the children of Israel. And he gave Joshua the son of Nun a charge, and said: Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them, and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished: that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying: Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck. Behold, while I am yet alive with you this day, ye have been rebellious against the Lord: and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you: and evil will befall you in the latter days, because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CANTICLE. *Deut.* 32, 1-4. Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. *Y.* My doctrine shall drop as the rain: my speech shall distil as the dew. *Y.* As the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord. *Y.* Ascribe ye greatness unto our God: he is the rock, his work is perfect, for

all his ways are judgment. V. A God of truth and without iniquity: just and right is the Lord.

Let us pray.

V. Let us bow the knee. R. Arise.

COLLECT.

O GOD, the exaltation of the humble and the strength of them that do stand, who by thy holy servant Moses didst vouchsafe so to instruct thy people in the chanting of thy sacred song, that the repeating of the law by them might likewise be for our instruction: stir up thy power among all the fulness of the nations whom thou hast justified, and grant us gladness, assuaging fear; that the sins of all may be blotted out by thy forgiveness, and that which was denounced in vengeance may turn to our salvation. Through.

OF THE FIRST PART OF THE LITANIES

18. *The lessons being ended, the litanies of the saints are sung by two cantors* as far as the invocation Be merciful, all kneeling and responding; but they are not doubled.*

19. *If the church has a baptismal font, the rite proceeds as below, No. 20; otherwise as below, No. 24.*

Kyrie, eléison. Christe eléison. Kyrie, eléison.
O Christ, hear us. O Christ, graciously hear us.
O God, the Father of heaven, have mercy upon us.
O God, the Son, Redeemer of the world, have mercy upon us.

* Or, in their absence, sung (or said) by the celebrant himself, kneeling on the lowest step of the altar.

O God, the Holy Ghost, have mercy upon us.
 Holy Trinity, one God, have mercy upon us.
 Holy Mary, pray for us.
 Holy Mother of God, pray.
 Holy Virgin of virgins, pray.
 Holy Michael, pray.
 Holy Gabriel, pray.
 Holy Raphael, pray.
 All ye holy Angels and Archangels, pray.
 All ye holy orders of blessed Spirits, pray.
 Holy John Baptist, pray.
 Holy Joseph, pray.
 All ye holy Patriarchs and Prophets, pray.
 Holy Peter, pray.
 Holy Paul, pray.
 Holy Andrew, pray.
 Holy John, pray.
 All ye holy Apostles and Evangelists, pray.
 All ye holy Disciples of the Lord, pray.
 Holy Stephen, pray.
 Holy Laurence, pray.
 Holy Vincent, pray.
 All ye holy Martyrs, pray.
 Holy Silvester, pray.
 Holy Gregory, pray.
 Holy Augustine, pray.
 All ye holy Bishops and Confessors, pray.
 All ye holy Doctors, pray.
 Holy Antony, pray.
 Holy Benedict, pray.
 Holy Dominic, pray.
 Holy Francis, pray.
 All ye holy Priests and Levites, pray.
 All ye holy Monks and Hermits, pray.
 Holy Mary Magdalen, pray.
 Holy Agnes, pray.
 Holy Cecilia, pray.

Holy Agatha, pray.
Holy Anastasia, pray.
All ye holy Virgins and Widows, pray for us.
All ye holy men and women, Saints of God, intercede for us.

OF THE BLESSING OF THE BAPTISMAL WATER

20. *While the litanies of the saints are being sung, a vessel of baptismal water to be blessed, and all else which is needed for the blessing, is prepared in the midst of the choir before the blessed candle, in the sight of the faithful.*

21. *In blessing the baptismal water, the priest, standing before the people, shall have the vessel of water to be blessed before him, the blessed candle on his right, the subdeacon [or server] on his left, standing with the cross.*

The Blessing of the baptismal water:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

COLLECT.

ALMIGHTY and everlasting God, be present at the mysteries, be present at the sacraments of thy great goodness: and send forth the spirit of adoption for the regenerating of the new peoples, whom the font of baptism doth bring forth unto thee; that what is to be done by our humble ministry, may be effectually fulfilled by thy power. Through Jesus Christ, thy Son, our Lord: Who liveth and reigneth with thee in the unity of the Holy Ghost, God.

Then raising his voice to the tone of a Preface, he proceeds with joined hands:

Throughout all ages, world without end.

R^y. Amen.

V. The Lord be with you.

R^y. And with thy spirit.

V. Lift up your hearts.

R^y. We lift them up unto the Lord.

V. Let us give thanks unto our Lord God.

R^y. It is meet and right so to do.

It is very meet and right, just, and for salvation, that we should at all times and in all places give thanks unto thee: O Lord, holy Father, almighty everlasting God: Who by thy invisible power dost wondrously give effect to the work of thy sacraments: And though we be unworthy to perform mysteries so great: Yet thou dost not leave us destitute of the gifts of thy grace, but mercifully inclinest thine ears even unto these our supplications. O God, whose Spirit, in the first beginnings of the world, moved over the waters: that even then the nature of water might conceive the virtue of sanctification. O God, who didst wash away in the waters the iniquities of a sinful world, and didst even in the outpouring of the flood shew forth in a figure our regeneration: that by the mystery of this same element, there should be an end to sin and likewise a beginning of virtue. Look, O Lord, upon the face of thy Church, and multiply in her the power of thy regeneration, for thou dost by the streams of thine abundant grace make glad thy city: and openest the font of baptism throughout the whole world for the renewing of the nations: that, by the command of thy majesty, she may receive from the Holy Ghost the grace of thine only begotten Son.

Here the Priest divides the water in the form of a cross with his extended hand, which he wipes at once with a linen cloth, saying:

May he, by the secret mingling of his divine power, make fruitful this water prepared for the regeneration of mankind: that having received sanctification, and being born again a new creature, there may come forth an offspring of heaven from the spotless womb of this divine fountain: And that all, whether sex divide them in body, or age in time, may alike be brought forth into one childhood by grace, their mother. Far hence, O Lord, at thy command let every unclean spirit depart: far hence be all the wickedness of the craft of the devil. Let no power of the enemy here have place or portion: let it not ensnare and compass us around: let it not waylay us in secret: let it not taint us with corruption.

He touches the water with his hand.

May this holy and undefiled creature be free from every assault of the enemy, and purified by the departure of all iniquity. May it be a living fountain, water that doth regenerate, a purifying stream: that all who shall be washed in this laver of salvation may, by the operation of the Holy Ghost within them, obtain the grace of perfect purification.

He makes three crosses over the water, saying:

Wherefore I bless thee, O creature of water, by the living ✠ God, by the true ✠ God, by the holy ✠ God: by God who in the beginning through his word divided thee from the dry land: whose Spirit moved upon thee.

Here he divides the water with his hand, and scatters it towards the four quarters of the world, saying:

Who made thee to flow from the fountain of paradise, and commanded thee to water the whole earth with thy four rivers. Who in the desert bestowed upon thee sweetness when thou wast bitter, that men might

drink, and brought thee forth from the rock for the thirsting people. I ble⁺ss thee also by Jesus Christ his only Son, our Lord: who in Cana of Galilee by a wondrous miracle did change thee through his power into wine. Who walked upon thee with his feet: and was baptized in thee by John in Jordan. Who brought thee forth together with blood from his side: and commanded his disciples, that believing they should be baptized in thee, saying: Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

He changes his voice, and proceeds in the tone of the Lesson:

Do thou, almighty God, mercifully assist us, who keep these thy commandments: do thou graciously breathe upon us.

He breathes thrice upon the water in the form of a cross, saying:

Do thou with thy mouth bless this element of water: that as by nature it hath power to cleanse and wash the body, so also it may be effectual for the purifying of the soul.

Here the priest lowers the candle into the water a little way: and resuming the tone of the Preface, says:

May the power of the Holy Ghost descend upon the fulness of this font.

Then withdrawing the candle from the water, he again dips it more deeply, and repeats in a somewhat higher voice, May the power. Then he again withdraws the candle from the water, and the third time dips it to the bottom, repeating in a still higher voice: May the power, as above.

Then breathing three times on the water in this form Ψ, he proceeds:

And make the whole substance of this water to be fruitful unto regeneration.

Here the candle is taken out of the water, and he proceeds:

Here may the stains of every sin be blotted out: here may nature, created in thine image, be restored to the honour of its first estate, and cleansed from all the defilement of its old condition: that every man who cometh to this sacrament of regeneration may be born again unto the new childhood of true innocence.

He says that which follows in the reading voice:

Through Jesus Christ thy Son, our Lord: Who shall come to judge the quick and the dead, and the world by fire. R̄. Amen.

Then one of the ministers of the church takes some of the water in a vessel, for sprinkling the people at the end of the renewal of promises of baptism as below (no. 25), and for sprinkling in houses and other places. Which done, the priest who is blessing the Font, pours some of the Oil of Catechumens into the water in the form of a cross, saying in an audible voice:

May this font be sanctified and made fruitful by the Oil of salvation, for such as shall be born again therefrom, unto life everlasting. R̄. Amen.

Then, in the same manner, he pours in some of the Chrism, saying:

May this inpouring of the Chrism of our Lord Jesus Christ, and of the Holy Ghost the Paraclete, be wrought in the name of the holy Trinity.

R̄. Amen.

Lastly he takes both phials of the said holy Oil and the Chrism, and pours in some of both together in the form of a cross, saying:

May this commingling of the Chrism of sanctification, and of the Oil of unction, and of the Water of baptism, be likewise wrought in the name of the Fa⁺ther, and of the S⁺on, and of the Holy ⁺ Ghost. R⁷. Amen.

Then he mingles the Oil itself with the water. If there be any to be baptized, he baptizes them in the usual manner.

22. *The blessing having been performed, the baptismal water is carried processionally to the Font, in this manner: the thurifer goes before, there follow the subdeacon [or server] with the cross, the clergy, the deacon [or one or more servers] carrying the vessel of baptismal water, unless it be convenient for it to be carried by the acolytes, and the celebrant; but the paschal candle remains in its place; and meanwhile is sung the following:*

CANTICLE. Ps. 42, 2-4. Like as the hart desireth the waterbrooks: so longeth my soul after thee, O God. ⁷. My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God? ⁷. My tears have been my meat day and night, while they daily say unto me: Where is now thy God?

The blessed water having been put into the Font, the celebrant says:

⁷. The Lord be with you.

R⁷. And with thy spirit.

Let us pray.

COLLECT.

ALMIGHTY and everlasting God, mercifully look upon the devotion of this people called to a new birth, who, like the hart, seek the fountain of thy waters: and mercifully grant; that the thirst of their faith may, by the mystery of Baptism, sanctify them in body and soul. Through. R⁷. Amen.

And he censes the Font.

Then all return in silence to the choir, and the renewal of the promises of baptism is begun.

23. *But if in any place a baptistery exists separate from the church, and it be preferred that the blessing of baptismal water be done in the baptistery itself, after the invocation Holy Trinity, one God, have mercy upon us, the priest, the cross going before with lights, and the blessed candle lighted, goes down with the clergy and ministers [with the servers] to the Font. But the cantors and people remain in their places, and continue the singing of the litanies, repeating, if need be, the invocations from Holy Mary, pray for us.*

The blessing of baptismal water is done as is at present set forth in the Missal, but the sprinkling of the people with the blessed water, accustomed to be done before the commingling of the sacred oils, is omitted.

OF THE RENEWAL OF THE PROMISES OF BAPTISM

(All stand, holding their candles lighted.)

24. *The blessing of the baptismal water being completed, or, where this does not take place, at the conclusion of the first part of the litanies, there follows the renewal of the promises of baptism.*

25. *The priest takes a white stole and cope. Then, after putting in incense and censuring the candle, standing before it in the midst of the choir, or from the ambo or pulpit, he begins, as follows:*

On this most holy night, dearly beloved brethren, holy Mother Church keeps vigil. Calling to mind the

death and burial of our Lord Jesus Christ, she renders him love for love; and celebrating his glorious resurrection she rejoices with great gladness.

Now since, as the Apostle teaches, we have by baptism been buried with Christ into death, so, just as Christ rose from the dead, we too must walk in newness of life; knowing that our former nature has been crucified with Christ, so that we are the slaves of guilt no longer. Let us, therefore, reckon ourselves dead to sin, but alive unto God through Christ Jesus our Lord.

Wherefore, dearly beloved brethren, now that our lenten exercises are done, let us renew the promises of our holy baptism, by which we once renounced Satan and his works, together with the world which is at enmity with God, and promised to serve God faithfully in the holy Catholic Church.

Now, therefore:

Priest: Do you renounce Satan?

People: We do renounce him.

Priest: And all his works?

People: We do renounce them.

Priest: And all his pomps?

People: We do renounce them. *all*

Priest: Do you believe in God, the Father almighty, Creator of heaven and earth?

People: We do believe.

Priest: Do you believe in Jesus Christ, his only Son, our Lord, who was born into this world and who suffered for us?

People: We do believe.

Priest: Do you also believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

People: We do believe.

Priest: Now let us pray to God all together, as our Lord Jesus Christ himself taught us to pray:

People: Our Father

Priest: And may almighty God, the Father of our Lord Jesus Christ, who made us to be born again of water and the Holy Ghost, and granted us forgiveness of sins, keep us by his grace in the same Jesus Christ our Lord unto everlasting life.

People: Amen.

And he sprinkles the people with the blessed water, taken out, as has been said above (no. 21), at the blessing of baptismal water; or, where the blessing of baptismal water does not take place, with "ordinary" blessed water.

The candles of the clergy and people are extinguished.

OF THE SECOND PART OF THE LITANIES

26. The renewal of the promises of baptism being accomplished, the cantors begin the second part of the litanies, from the invocation Be merciful to the end, all kneeling and responding.*

But if on this sacred paschal vigil Holy Orders be conferred, the usual prostration and blessing of the ordinands shall be performed, while this second part of the litanies is being chanted.

* Or, if there be no cantors, the priest himself, who, in that case, goes to the sacristy with the servers, when the litanies are ended, to vest for the Mass.

27. *The priest and the ministers go to the sacristy, and put on vestments of white colour for the Mass to be solemnly celebrated.*

28. *Meanwhile the paschal candle is placed in its candlestick, on the Gospel side, and the altar is made ready for solemn Mass, with kindled lights and flowers.*

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil, deliver us, O Lord.

From all sin, deliver.

From everlasting death, deliver.

By the mystery of thy holy Incarnation, deliver.

By thine Advent, deliver.

By thy Nativity, deliver.

By thy Baptism and holy Fasting, deliver.

By thy Cross and Passion, deliver.

By thy Death and Burial, deliver.

By thy holy Resurrection, deliver.

By thy wonderful Ascension, deliver.

By the coming of the Holy Ghost, the Paraclete, deliver.

In the day of judgment, deliver.

We sinners beseech thee, hear us.

That thou wouldest spare us, we beseech thee, hear us.

That thou wouldest vouchsafe to govern and preserve thy holy Church, we beseech thee.

That thou wouldest vouchsafe to preserve our apostolic lord and all orders of the Church in holy religion, we beseech thee.

That thou wouldest vouchsafe to humble the enemies of holy Church, we beseech thee.

That thou wouldest vouchsafe to give to Christian kings and rulers peace and true concord, we beseech thee, hear us.

That thou wouldest vouchsafe to strengthen and preserve us in thy holy service, we beseech thee.

That thou wouldest reward all our benefactors with everlasting blessings, we beseech thee hear us.

That thou wouldest vouchsafe to give and preserve the fruits of the earth, we beseech thee.

That thou wouldest vouchsafe to grant to all the faithful departed rest eternal, we beseech thee.

That thou wouldest vouchsafe graciously to hear us, we beseech thee, hear us.

O Lamb of God, that takest away the sins of the world, spare us, O Lord.

O Lamb of God, that takest away the sins of the world, graciously hear us, O Lord.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Christ, hear us. O Christ, graciously hear us.

THE SOLEMN MASS OF THE PASCHAL VIGIL

1. *At the end of the Litanies, the cantors solemnly begin Kyrie eléison, as usual at Mass. Meanwhile the priest with the ministers, in white vestments*, approaches the altar, and, omitting the psalm Give sentence, and the confession, goes up and kisses it in the midst, and censes it in the accustomed manner.*

* Or with the servers.

2. Kyrie eléison *being ended by the choir, the priest solemnly begins* Glory be to God on high, and the bells are rung, and the images uncovered.

Then the priest says:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

COLLECT.

O GOD, who dost enlighten this most sacred night with the glory of the Resurrection of the Lord: preserve in the new offspring of thy family the spirit of adoption, which thou hast given; that they being renewed in body and soul may render thee pure service. Through the same.

The Lesson from the Epistle of blessed Paul the Apostle to the Colossians. *Col. 3, 1-4.*

BRETHREN: If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear: then shall ye also appear with him in glory.

The Epistle ended, the celebrant begins: Alleluia. And he sings it through thrice, raising his voice gradually: and all repeat it each time in the same tone.

Afterwards the choir continues:

V. Ps. 118, 1. O give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

Then is said: V. Ps. 117. O praise the Lord, all ye heathen: praise him, all ye nations. V. For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever.

At the Gospel lights are not carried, but only incense. A blessing is asked, and other things are done as usual.

✠ The Continuation of the holy Gospel according to Matthew. *Matt. 28, 1-7.*

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And, behold, there was a great earthquake. For the Angel of the Lord descended from heaven: and came and rolled back the stone from the door, and sat upon it: his countenance was like lightning: and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the Angel answered and said unto the women: Fear not ye: for I know that ye seek Jesus, who was crucified: he is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead: and behold, he goeth before you into Galilee: there shall ye see him. Lo, I have told you.

The Creed is not said, but, the Gospel ended, the Priest says: The Lord be with you, then: Let us pray. The Offertory is not said. At the Lavabo Gloria Patri is said.

SECRET.

RECEIVE, we beseech thee, O Lord, the prayers of thy people, together with the offering of these sacrifices: that those things which we have begun in these paschal mysteries may by thine operation be profitable for our healing in eternity. Through.

Preface. Thee, O Lord, at all times, but chiefly on this night, *as in the Missal.*

Infra Actionem, Joining in communion and celebrating the most sacred night *and* This oblation, *as in the Canon.*

The peace of the Lord be alway with you *is said, but the kiss of peace is not given.*

Agnus Dei *is not said: but the three accustomed prayers are said before the Communion.*

3. *After the receiving of the Sacrament the purification and ablution are done in the usual manner: then for LAUDS of the Sunday of the Resurrection there is sung in choir the antiphon:*

Alleluia, alleluia, alleluia, *and*

Ps. 117. Laudate Dominum.

O PRAISE the Lord, all ye heathen:* praise him, all ye nations.

For his merciful kindness is ever more and more toward us:* and the truth of the Lord endureth for ever.

Glory be to the Father, and to the Son,* and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be,* world without end. Amen.

Antiphon. Alleluia, alleluia, alleluia.

The Chapter, hymn and verse are not said, but immediately the celebrant intones the antiphon to the Benedictus:

And very early* *and the choir continues:* the first day of the week, they came unto the sepulchre at the rising of the sun, alleluia.

Then the Benedictus is sung with Gloria Patri at the end, and the censuring is done, as at other times at Lauds.

Benedictus. SONG OF ZACHARIAS. *Luke 1, 68-79.*

BLESSED be the Lord God of Israel,* for he hath visited, and redeemed his people:

And hath raised up a mighty salvation for us:* in the house of his servant David.

As he spake by the mouth of his holy prophets,* which have been since the world began:

That we should be saved from our enemies,* and from the hands of all that hate us:

To perform the mercy promised to our forefathers:* and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham,* that he would give us:

That we being delivered out of the hand of our enemies,* might serve him without fear.

In holiness and righteousness before him,* all the days of our life.

And thou, child, shalt be called the Prophet of the Highest:* for thou shalt go before the face of the Lord to prepare his ways:

To give knowledge of salvation unto his people:* for the remission of their sins:

Through the tender mercy of our God:* whereby the day-spring from on high hath visited us:

To give light to them that sit in darkness, and in the shadow of death:* and to guide our feet into the way of peace.

Glory be to the Father, and to the Son,* and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be,* world without end. Amen.

Antiphon. And very early the first day of the week, they came unto the sepulchre at the rising of the sun, alleluia.

4. *The antiphon having been repeated, the celebrant says in the usual manner:*

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

POSTCOMMUNION OR COLLECT.

POUR forth upon us, O Lord, the Spirit of thy charity: that as thou hast fulfilled us with these paschal sacraments, so of thy goodness thou wouldest make us to be of one heart and mind. Through Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the same Holy Spirit.

5. *Then the priest says:*

V. The Lord be with you.

R. And with thy spirit.

And the deacon, turning himself to the people [or the priest himself], sings:

Ite Missa est, allelúia, allelúia.

R. Thanks be to God, alleluia, alleluia.

And the priest, having said Let this, my bounden duty, gives the blessing in the usual manner and, the last gospel being omitted, all return to the sacristy.

NOTES.

1. *The signs to be made on the paschal candle with a knife by the priest may be marked beforehand by colours or in some other visible manner.*

2. *The vessel of water to be blessed may be suitably adorned.*

3. *The celebrant and communicants at the midnight Mass are to be fasting at least from 10 p.m.; if, by leave, the Mass is at an earlier hour, then at least for three hours before the time of Mass from alcohol and solid food, and for one hour from non-alcoholic drink (water excepted).*

4. *A priest who has offered the Mass of the Vigil after midnight may offer Mass again on Easter Sunday morning, and, if he have leave, twice or thrice. He may take some liquid refreshment not less than one hour before his first Mass on Easter Sunday morning.*

5. *Those who attend the vigil Mass at midnight (but not earlier) fulfil the law of assistance at Mass on Easter Sunday by so doing.*

6. *Those who receive Holy Communion at the midnight Mass may not do so again on Easter Sunday morning; but if, by leave, this Mass be celebrated earlier, than midnight, they may do so. Those who have received Holy Communion on Holy Saturday morning*, may not do so again at the Mass of the vigil, if this, by leave, be celebrated earlier than midnight.*

7. *The Lenten Fast ends at noon, even when the restored paschal vigil is observed.*

* i.e., in some church, where the ceremonies are performed in the morning.

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